TOWN & COUNTRY CHURCH

PACIFIC SCHOOL OF RELIGION

THE PROPOSED REVOLUTION IN AGRICULTURE

(A Report on Contracting and Vertical Integration)

CLINTON W. HESS

• Three million people may starve to death in India this year. They are plagued with a major drouth, and there is not an adequate food reserve.

In America, while we do not, by even the remotest stretch of imagination, have a planned, authorized reserve of food for our own people, in the event of an emergency, we do at least have some quantities of food which have been unrealistically classified as "surplus." This presently unused supply of food could be an unleashed weapon against communism. And the family farm system, which has so efficiently presented us with this abundance, is still a strong safeguard against our going hungry.

The 2 billion people of the rest of the world who live by farming are keeping a close watch on America. Can America—a Christian nation—a Democracy—show those 2 billion communists and potential communists that we can produce abundantly, that we can use that abundance for relieving hunger wherever it strikes, and at the same time not drive the family farmer from the land? Our food policy, and our family farm policy, will, in this light, have a more far-reaching affect on world cultures than any other example we might set up before them. For this and other reasons, the proposed revolution in American agriculture, based on so-called "efficiency," and technological advance should stand charged with fraud and treason.

Not only does it appear that the "new system" of American agriculture, if put into practice, will destroy our rural communities—the church, the schools, and the business on main street, but the non-farm consumers of the nation will also find that the days of abundance of food stuffs will have passed—and in its place will be a system of planned scarcity of food items. This will be accompanied by the resultant hardships that our nation has not known before. This should be of concern to town and country people.

A Challenge

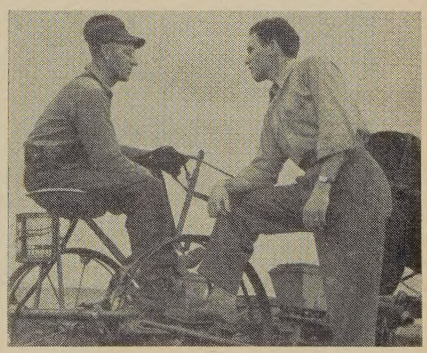
This is a challenge to Christians in every walk of life. It is a personal challenge to you and your family—and it is a challenge to the national economic health as well.

Because we are living in a world of change, it is often easy to say that all changes are for the good. But since the family farm is the foundation of the rural community, and the rural community is a vital part of our society, it is vital that town and country people understand the new patterns facing the farmer and try to determine the resulting pressure that will be put on the family, the community and the church.

Changes in Agriculture

The two most complex prospects of change for American agriculture

(*Continued on Page 2*)



Father-Son Relationship
U.S.D.A. Photo

In This Issue

Clinton W. Hess, who writes about "Contracting and Vertical Integration" on page 1, is a Methodist layman with a farm background. He is also one of the executives of the Minnesota Farmers Union, 2470 University Avenue, St. Paul 14, Minnesota.

"Notes for Town and Country Pastors" Page 4—was contributed by William G. Thomison, faculty member of Dubuque Theological Seminary, Dubuque, Iowa.

Bushrod W. Allin, who speaks about "Rural Influences on the American Politico-Economic System"—Page 5— is Chairman of the Outlook and Situation Board, Agricultural Marketing, U.S. Department of Agriculture.

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The sixth installment of Benson Y. Landis's "Notes on Recollections" is published on Page 10.

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March, 1958

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come under the headings of "contract farming" and "vertical integration."

As a matter of definition, contract farming usually involves a feed company or a processor, to the extent that the company, as a contractor, agrees to furnish or receive certain services or goods on contract with the farmer. This may include a minimum of goods or may be all inclusive, covering everything from feeds and supplements, through equipment, poultry, livestock, credit and a market. In all cases, the farmer, though often having little if any operating decisions to make, supposedly remains an independent operator.

Vertical integration, on the other hand, means that a business concern which formerly had contracted for, or purchased outright, certain goods or services relative to its business, now expands vertically or into these related phases. It now provides itself with these services and goods through its own facilities. Examples would be a food chain store which raises and slaughters its own meat, or a vegetable cannery which grows and harvests its own peas and corn.

There is widespread misunderstanding and misrepresentation today about the implications of contract farming and vertical integration. Some farm leaders, such as Earl Butz, whose name was widely known as Assistant Secretary of Agriculture, hailed integration of the broiler industry as a model for all agriculture to follow.

A typical attitude by farm publications is displayed in such editorials as appeared in *Wallace's Farmer,* in the November 2, 1957 issue. They said that "contract farming seems to be a better name for . . . (vertical integration)." This indicates either complete indifference, or ignorance of the matter. *Wallace's Farmer* further states its attitude in the same editorial by summarizing the impact at the present time on canning crops, poultry, pork production, cattle feeding, and then says, "Where will it go from here? It all depends on whether contract production proves to be a more economical way to get the production and marketing job done." This certainly doesn't show concern for the survival of the family farmer—and equally important—it fails to recognize that economical production under monopoly control does not guarantee rights to the producer, or an opportunity to the local businessman who gets frozen out, or in the end, a bargain for the consumer.

Contracting and Integration

Just how wide-spread is contract farming? How serious is it? How much vertical integration is there now? Some of you may be surprised to learn that over 90 per cent of all the broilers are now grown under some sort of contract, or by a "vertically integrated" operation. Many broiler producers have gone through the economic wringer. The feed companies who hold many of the contracts, or are themselves engaged in production of broilers, are interested in high volume of sales of feed and supplements. It is only natural that they would then promote a consistently increased production. Profits have left the picture for many producers.

Since 70 per cent of the broilers are produced in the South Atlantic and South Central states, the broiler problem is somewhat a localized situation. The same pattern, however, that has spelled disaster for broilers, is showing in the egg industry. Since production and equipment cost are high, the feed dealer usually furnishes the layers, feed and other supplies, supervises operations and keeps title to the eggs and the birds. This system is growing more rapidly in the Pacific states and Northeastern United States. However, it is being promoted widely in other areas also. And, because of the near monopoly involved, the wholesale market prices are more or less being controlled by a few firms. Thus, even the producer who markets without a contract is at a decided disadvantage in that field.

Contracting is also making headway in feeding of lambs, cattle and hogs. According to recent reports, more than 2,000 contract pig parlors have been built in the South. This development affects the entire pattern of marketing, in that even the meat packers will increase their direct buying, or contract directly with the large producers.

For those who understand contracting and integration, there is realization that in some fields, such as dairy, contracting may be an advantage to the farmer. In this case, at least for now, the contract usually provides only the market, and does not always involve, to a great extent, the balance of the operation. And, by the same token, all vertical integration is not a demon. Some farm supply co-ops, through vertical integration into not only the refining of oil products, but also by the collection of oil from the ground, have assured their farmer patrons that they will maintain effective bargaining power for them. In some areas, farm people are apparently alarmed about the contracts that farmers are having to sign with their own pro-

U.S.D.A. Photo

Large-scale farming may foster a low level of rural living

ucer co-ops. It may take a little rodding before they admit that if ne must sign a contract to stay in arming, it is better to sign it with imself, through his co-op, than with n outside interest.

Most farmers still feel that, even hough there is very little they can o one way or the other about ver- cal integration (except through egislation), they are still free to hoose to contract or not to contract. hey still have their freedom, such s it is, and being aware of the dan- ers of certain types of contracts, ney will retain their freedom, they hink.

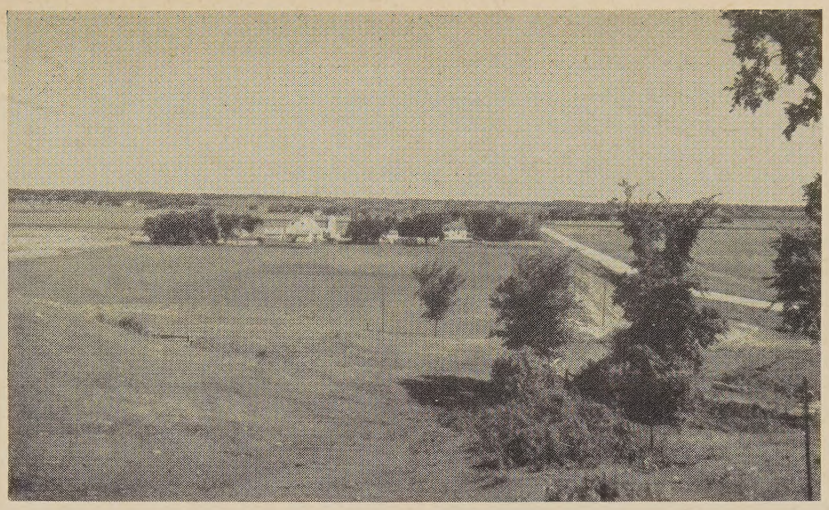
In fact, there has been, and con- nues to be, a great deal of talk bout freedom for agriculture. But, the present trends continue, the ery measures which are being held p as promises of safe-guarding agri- ultural freedom, will in themselves estroy the last semblances of free- om for the farmer.

It has been argued that price sup- orts and marketing or production ontrols take away from the farmer ne choice of determining his own irection and velocity. Accordingly, ome agricultural leaders have cam- aigned vigorously for little and ower supports, and little or no pro- uction controls, in the guise of pre- erving agricultural freedom.

low Much Freedom?

Now what happens? It is just as it were planned to the last detail y the anti-farm program crowd. Vith low prices, and steadily rising roduction costs, farmers are being orced, for temporary survival, to ign the very contracts they had nade up their minds to avoid.

How much freedom does all this eave the farmer? Often he doesn't ven have the freedom to get out of his very critical situation without oing bankrupt. Instead of the song hich was popular several years ago bout "Load sixteen ton and what o ya get? Another day older and eeper in debt!" it will be "Feed o thousand chickens, and what do a get?" And he'll still end up, just s the miner in the song, by owing is soul to the company store.



What Follows?

If what has happened in many areas in raising canning vegetables is an indication, the next step in the evolution can be even more danger- ous than contracts. When farmers do get contracts (which aside from the loss of their freedoms) pay them well enough, the next step seems to be for the contractor to decide that he needn't spend that kind of money on the farmer. It seems to be a simple matter for the contractor to start doing his own farming—by by- passing not only the farmer, but also the local banker, the hardware deal- er, the grocery man, and, in fact, everyone in the town and country area. When this happens, it will be much too late for anyone on main street to get excited about doing something constructive for the fam- ily farmer. Through either compla- cency or ignorance, local citizens will have not only contributed to the destruction of the basis of our democracy, but will have slipped a financial noose around their own economic necks.

Family farmers could be more aggressive in reminding non-farmers that if any feed or processing indus- tries get control of the production of food, we cannot expect these in- dustries to assume a position con- trary to the general pattern. Produc- tion of food will then be cut back on the same basis as that of autos or shoes. The housewife's smile, now upon being able to buy broilers for twenty-seven cents a pound, will fade fast if the small producer is wiped out and a monopoly control takes over. Under the accepted in- dustrial philosophy, production will be held at a level of controlled sup- ply which will allow a maximum price to be charged, and the consum- er will pay the established price—or go without.

It would be mighty disappointing for consumers to realize too late that the family farmer had done a thank- less job of providing abundant food supplies at ridiculously low prices.

These changes cannot only revolu- tionize agriculture, but can also sweep away our present concept of the freedom from want. With the possibility of completely reversing our attempts to raise the nutritive levels in our nation, it is alarming to read within recent weeks glowing predictions by some agricultural specialists that within twenty years all agriculture would be on an en- tirely different basis—with corpora- tions doing the farming. To those who have been disturbed by the cost of financing farm programs, there will be little consolation after the proposed revolution. Eventually, we must face the issue of providing a food reserve for our nation, and we will have to pay for it as we would any other type of insurance. Lead- ing industries have demonstrated their unwillingness or inability to carry strategic reserves of metals and

(*Continued on Page 4*)

(*Continued from Page 3*)

minerals in the national interest. That responsibility has been thrown over to the government, and, in effect, the taxpayer. Undoubtedly, an organized, industrial-type agriculture would also fail to accept the responsibility of keeping a cushion of food.

So here is the proposition. We have a farm problem which many people want to recognize as an isolated sore spot. At stake, in reality, is our entire way of life. If we fail, as Christians, to recognize that there are moral issues involved which start at the community level, and the local church, and spread through our national policies until the whole world may be affected, then we are not accepting our full responsibilities as Christians.

The Parable of the Melon

• Urban culture is like a man enjoying a Burpee Aristocrat muskmelon and saying, "This is the finest melon I ever tasted. Because it is so good I will keep the seeds and next spring I will plant them and grow my own melons."

What this man does not understand is that the aristocrat muskmelon is a hybrid. Now hybrids do not reproduce themselves. If he plants the seeds he will receive in return a scrubby tasteless melon not fit to eat.

Some see the good and beautiful in urban culture. They would that it might increase and that every one might enjoy urban living. What they do not realize is that this goodness comes from crossing the fine, vigorous strain of migrating rural people, with a concentration of wealth and industry in the urban area. Good urban fruit is a hybrid. It can not reproduce itself. If the rural strain is lost, or radically altered, the urban culture will be unpalatable. To have even an acceptable urban culture it is necessary that there be available a rural culture to cross with the concentration of wealth in city places.

—C. R. McBride

Notes for Town and Country Pastors

WILLIAM G. JAMISON

• If you are looking for a first-rate publication on Christian marriage as a source book for young couples' study groups, you should use Roland Bainton's *What Christianity Says about Sex, Love, and Marriage.* Not only should every pastor have it, every young couple should read it. It is published by Association Press, 291 Broadway, New York 7, N. Y. This paperback book costs 50 cents per copy, or $5.00 per one dozen copies.

* * *

Town and country churches seem to be most negligent in providing proper illumination in most of their church school classrooms. The usual answer to such a problem is to equip the rooms with florescent light fixtures, but this is often too expensive, particularly for the small church. An immediate answer to this problem is to clean the chandeliers and ceiling, and to boost the wattage. Try these three means of improving illumination, and see what happens!

Classroom illumination can be improved and a party with fellowship and work can be held at the same time. This can be done by organizing a crew to clean the ceiling. (Acoustical tile, for instance, can be cleaned quite readily with dime-store wall-paper cleaner.) The group can clean the chandeliers and, at the same time, boost 75 watt bulbs to 100 or 150 watt bulbs, and make other necessary changes.

* * *

Are you looking for a projector but are handicapped by a slim budget? If so, you should think twice before purchasing a 16 millimeter sound projector. Most leaders in Christian education recommend the filmstrip and slide projector, rather than the 16 millimeter sound projector, if a choice has to be made between the two. A filmstrip and slide projector is much less expensive and allows one to use filmstrips and slides at low rentals. Educators claim that, for most purposes, filmstrips and slides can present lesson materials much more adequately, and stimulate discussion and review. It is next to impossible to stop a motion picture for discussion, while with a filmstrip or with slides discussion can be stimulated at any time.

A filmstrip projector may be used in almost any type of classroom with only a minimum amount of darkening required. The usual objection to filmstrips and slides is that they require more preparation by the teacher. However, the result of this extra preparation usually means a better lesson.

* * *

Does your church need a new or enlarged social hall? The McCallsburg, Iowa, Presbyterian Church faced this question, and has reached its answer by purchasing a storeroom near the church. Their men and women worked together and completely remodeled the storeroom with inexpensive materials—now they have a splendid meeting place for all types of social gatherings, including the serving of full-course meals. The congregation also rents the storeroom to groups wishing such facilities—much to the satisfaction of all. Churches in declining communities may find storerooms at low rental costs or at modest sale prices.

* * *

Many town and country churches were constructed during the years when high ceilings were in fashion. If you want to create the illusion of a lower ceiling, paint the ceiling a darker color than the walls, such as dark green. Also, lower the light fixtures. On the other hand, if you want the illusion of a higher ceiling, paint the ceiling white and raise the light fixtures.

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Contributors of articles to Town and ountry Church speak for themselves and t for the National Council of Churches sponsoring organizations.

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

Rural Influences on the American Politico-Economic System*

BUSHROD W. ALLIN

• American culture, like any culture, *is* what it *does*. And the most comprehensive description of American actions would be to say that we have created a politico-economic system that is the most powerful ever known. No doubt a part of the explanation of this fact is to be found in our high ratio of natural resources to population, in the cultural traits of the national and racial stocks that migrated to this country, in our geographic location, and in circumstances arising from recurring world wars. But in my opinion a very important part of the explanation is to be found in a *blend* of three dynamics in American culture I shall call the American Creed—a blend that is peculiarly American. The three principal dynamics of this creed are: (1) Belief in enterprise; (2) Belief in democracy; (3) Belief in technology.

When I graduated from high school, I knew I could rise from my childhood poverty to any status I chose if I would only work hard and apply my native talents with diligence and perseverance. What is more, every other member of that graduating class knew or believed the same thing. This is one of the three dynamics in the American value system that gives the American economy its vigor.

Cultural Dynamics

In contrast with the belief in respectable enterprise, is the belief in democracy which consists of two related beliefs: (1) Belief in the *equal* worth and dignity of individuals; (2) Belief that no individual or minority group, however wise or good, is wise or good enough to be vested with absolute power over any other individual or group.

The third dynamic that is more or less peculiar to our culture is our affinity for, addiction to, or belief in technology. We imported much of our theoretical and mathematical physics from Europe in our Einsteins, but it was the Fords and McCormicks we raised as farmers' sons who made the application in control of nature for practical purposes. No doubt all mankind has a propensity to invent as well as to theorize, but the American farmer is a notorious tinkerer. Necessity was the mother of invention. The abundance of land and the freedom to work it provided especially strong inducements for our farmers to develop in an unusually high degree their propensity to tinker. And most of us are not more than two or three generations removed from the farm.

It is precisely because America has combined its beliefs in enterprise, democracy and technology that we have come out with our own American brand of democracy. This fusion of these three cultural dynamics which gives to America its extraordinary hybrid vigor all began in frontier rural America on the family farm with the people of the "mudsills." (Mudsills refer to the foundation logs of log cabins, sills that are placed directly on the ground or in the mud. They were up against nature in the raw. They had to be practical. The moral directives of their heritage reached them in the form of very simple "natural law" or theological doctrines which meant two things on the frontier: (1) That work was the first requisite for the achievement of individual respectable status here on earth as well as in heaven, and (2) that each frontier farmer had or ought to have equal voting power with every other citizen to curb excessive economic and governmental power. Of course, the frontier also attracted many people

(*Continued on Page* 6)

* From an address delivered at the Graduate School, U. S. Department of Agriculture, Washington, D. C., April 10, 1957.

(*Continued from Page 5*)

who had little concern for either law or status.

The invention of the modern corporation made possible the assembly of enormous quantities of capital and thereby permitted the exploitation of technology, the third dynamic in our culture, on a scale otherwise impossible. The corporation is controlled through the principle of one-share one-vote—not one-man one-vote, and has thereby been able to retain efficient management at high salaries. It is a principle that in practice has proved its survival value in competition with the democratic or cooperative principle of one-man one-vote. Thus, the *hybrid* vigor of the American system is the outcome of a cross between political democracy and corporate capitalism.

Rural Influences

If each of the three cultural dynamics I have discussed, when considered separately, is not peculiar to American culture, I feel quite sure we are unique in our particular practical application of them in combination. To what extent does this uniqueness derive from our rural background? To answer this question, it is necessary first to face the historical fact that even feudal and slave cultures had rural backgrounds. The social and economic institution in America that provided the fertile seedbed for the growth of the American creed was *family* enterprise in an environment of *abundant opportunity,* and the family farm was the most widespread application of family enterprise. Belief in enterprise flourished on the family farm because the rungs in the ladder to the achievement of differential status were close enough together to provide inducements for all. The gaps between the status of hired hands, foreman or manager, part-owner and full-owner could be crossed by most ambitious, energetic, normal people. Belief in democracy took hold because of the absence of rigid class barriers. No man was the servant of another.

The seeds of the American Creed sprouted in colonial times when our little farmers of the mudsills knew that the business interests who sold them gimcracks and bought their produce had the ear of the colonial governors appointed by the British Crown. They knew "government" was the special occupation of a group of leisure class, wealthy aristocrats who wore wigs, used big, meaningless words, and demanded respect. By training they were lawyers, plantation owners, or businessmen with soft hands and fancy manners.

Hence there arose among our squirrel-shooting family farmers a deep distrust of, and even disrespect for, all government; an attitude that is not wholly extinct even today.

The rural influence on the American Creed is revealed historically by our family farmers' actions in the field of government and politics. They are too numerous to describe here; so, I shall comment on what I consider to be the four more important ones, as follows: (1) They have abolished the aristocracy of the "well-born"; (2) With the aid of business, they have abolished human slavery; (3) They have forced the inclusion of government regulation of corporate enterprise as part of our system; (4) They have forced the inclusion of government responsibility for the maintenance of agricultural prices and incomes as part of our system.

Government Regulation and Responsibility

The greatest expansion in government regulations has occurred since we entered World War I. That war set the stage for successive worldwide revolutions in the midst of which we now find ourselves. Since that war began in Europe in 1914, the total budget of our Federal Government has grown from less than 1 billion to 72 billions; the power and influence of the central government has grown greatly—both absolutely and relatively. The Federal Debt has grown from 1.2 billions to 274 billions. Since 1914 the annual budget for the Department of Agriculture has expanded from 22 millions to more than 5 billions. Belief in democracy is causing our central government to spend billions of dollars promoting national self-determination, a United Nations Organization, and freedom throughout the world, as well as our own defense. Belief in technology and its essential relation to democracy is resulting in the expenditure of billions of dollars to promote technological progress at home and abroad.

The broad-scale assumption of government responsibility for agricultural prices and incomes began with the Federal Farm Board and the production control programs during the Great Depression. Like the Jacksonian and Populist crises, the depression of the 1930's also occurred during a postwar deflation in which farm debtors found it impossible to pay their banker creditors. But by this time American industry had come of age. Unemployment of industrial labor, in terms of numbers affected, and the seriousness of their plight was the Number One national headache—both economically and politically. Farmers and farm leaders had found it necessary, if not desirable, to trade some of their frontier "freedom" for a higher material level of living. This time they joined labor in turning to government for direct assistance as well as for indirect assistance through control of business and finance.

Thus their identification of enterprise and democracy with freedom from government interference and with distrust of central government was being revised to mean participation in and partnership with central government.

The Future

If I am right in attributing so much that is good to the American Creed, and in asserting that the family farm was both its birthplace and its "carrier" over the years, then what of the future of American culture, a future in which corporate enterprise is progressively supplanting family enterprise? Less than 3 percent of our farms now account for more than 30 percent of total farm marketings, and farm output per man hour of farm labor has nearly doubled in the last 15 years.

he number of farm families is be-
ming both absolutely and rela-
vely smaller, and their culture is
rdly distinguishable from that of
eir neighbors in rural towns. What
es all this suggest concerning the
ture of the American Creed?

The frontier of America today is
burbia. Our burgeoning tech-
ology, which includes the auto-
obile and fine highways, is result-
g in the dispersal of our urban
opulation over the countryside in
ral residences and satellite cities;
nd is permitting farm families on
nall farms to supplement their in-
dequate farm income with earnings
om nonfarm employment.

Some people are in the habit of
ointing to the declining proportion
f our population on farms as proof
at the farmers' political influence
ust wane. But they could be over-
oking the fact that one politically
nd economically alert farmer is
orth a hundred of the other kind,
nd that their number can grow
uch faster than the total number
f people on farms is declining.
Whether it will or not is up to the
armers themselves.

Agriculture, today, is already a
inority group in the American
ystem. The main struggle is between
anagement and labor. But any
inority group as large as agricul-
ure can wield enormous power as
he main struggle proceeds, both in
ts own interest and in the national
nterest. That is, it can if it knows
hose interests and how to work ef-
ectively for them in negotiating
what turns out to be at any given
ime "reasonable" values or the "gen-
eral welfare."

It is a matter of historical record
hat many political and economic
eforms dubbed as "radical" in one
eriod become the accredited con-
servatism of a later period. The most
significant political reality of the
resent is that much of the political
trength of the party now in control
f the executive branch of govern-
ment rests on the fact that it has
dopted many of the economic and
ocial reforms of the 1930's. If and
when the new conservatism of the
resent is found wanting in the face
f a new crisis, the American Creed,
so largely our heritage from the fami-
ly farms of rural America, will act
again. Until then, the American
family farmer as a political force
will continue to behave like other
groups much as at present.

Grow Up

• Of course, we cannot just grow up by our own choice. Growth is a gift. And it is not equally distributed. Still, we can do things to stunt or stimulate our growth, whether physical, mental, spiritual or social.

For instance, we choose between various foods both in quality and quantity. And we decide whether books or television shall feed our minds. Likewise our social growth depends in part on what effort we make to go out of ourselves to give to other people.

For we really cannot grow alone. God made us to depend upon each other, not only upon our mothers for food as infants, but also upon our brethren for understanding of God as we live in his world. Our own experience alone is too narrow. We need the depth of tradition, the width of society and the height of religion if we are to be whole, healthy and adult.

Each day we swing the tiller of our lives, deciding the direction we shall move. Many times during the day we get slapped by waves, misled by tidal currents, threatened by shoals. But we can keep headed toward the haven God has set for us if we heed his directions. Thus we finally and truly do grow up.

—Philip Humason Steinmetz

In Anticipation of Spring

For eager days at dawn of spring,
For time so near for birds to sing,
For urgent plans and hopes so fair,
We praise thee Lord, and offer prayer.

—Hugh Outterson

Central Seminary Holds Rural Church Emphasis Week

• Central Baptist Theological Seminary, Kansas City, Kansas, will conduct its ninth annual Rural Church Emphasis Week, March 18-20, 1958. Dr. C. R. McBride, Director of the Department of Town-Country Leadership Training, reports that the strongest program of the series is being readied for this annual event.

The Rev. Jeanie K. Sherman, an outstanding rural pastor of the American Baptist Convention, has been chosen to deliver the chapel addresses. Each morning at 9:30 she will speak from her thirteen years of pastoral work at Timber Lake, South Dakota.

A changing culture in rural America brings to the forefront new techniques and interests in church work. Three of these new interests —Community Councils, Rural Industry, and Credit Unions—will be presented by competent leaders in Forum and Discussion Hours during the conference.

On Tuesday morning and afternoon, Dr. Katherine Lackey, of Kansas State College, will speak on "Town-Country Churches and Community Councils."

Mr. Russell E. Kruetzman of Doane's Agriculture Service, St. Louis, Missouri, will speak on Wednesday morning and afternoon on "Town-Country Churches and Rural Industry."

This series of special interest topics will be concluded on Thursday morning when Mr. Robert Eads will bring the forum address on "Town-Country Churches and the Credit Unions."

Another outstanding rural church has been selected to receive "Central's Rural Church of the Year Award." The award will be made at the time of the banquet, Tuesday evening, March 18.

The sessions are open to interested pastors and laymen and the general public. Reservations for meals and lodging should be directed to:

Dr. C. R. McBride
Central Baptist Theological Seminary
Kansas City 2, Kansas

Rural Mission to Japan

FRANK R. MEASE

• On a mountainside in Japan I learned how rural Japanese live and of their desperate need for the Gospel of Christ. I was a member of the widely known Lacour Evangelistic Mission to Japan, which included twenty-four American pastors (13 Methodist; 5 Presbyterian; 2 Evangelical and Reformed; 1 Evangelical United Brethren; 3 Disciples), four wives, and the director and his wife —Dr. and Mrs. Lawrence Lacour. The fellowship was in itself a delightful and enriching experience.

Each team member was assigned to one of the twenty-four Christian centers in Japan which were established a few years ago by the United Church of Christ in Japan. Each of us carried on the work of Christian evangelism among people steeped in ancient feudalistic religions and culture.

Haibara

The Christian center at Haibara, where I was assigned, is located about one and one-half hours by train south of Osaka. There are in this area 300,000 persons, only ten of whom are Christians. We worked with the native Japanese pastor, the Japanese District Supervisor, and, of course, our interpreter.

For one month I lived in a farmer's home two and one-half miles from Haibara. Urata-San is one of the "more successful" farmers. He owns about three acres of land and has three cows. The average Japanese farmer owns from one to two acres of land, and this land, which is planted in rice and vegetables, must support his family. The family lives on rice, vegetables and fish—yes, raw fish! Early each morning, Urata with members of his family and other family members nearby came together for morning devotions. They had so many questions about Christianity, and we, sitting on the floor around a short-legged table, tried to answer these questions and help them. Then out they went to the rice paddies, vegetable garden plots, and the building of a new cow barn, toiling until after sundown.

Conservation

Hard workers, these people! How do they endure it? From early morning until sundown, seven days a week, in hot, humid, steaming weather! Terraced rice-paddies far up the mountainsides, almost straight up and down! They do it because they have to do it, for there are 90 million people living in an area about the size of our state of Montana. Only sixteen per cent of the land can be cultivated, and this only through terracing the mountainsides to their towering tops for rice, vegetables, tea, and tree and fruit culture. Every square foot of available soil is tenderly cultivated and cared for, even though they use primitive methods.

"Urata-San, just why do you add something to this milk?" I asked. "We have to add something to make it go around," said he. So there you have it. They live on an average of 2,200 calories a day—and we live on an average of 3,500 calories a day. They must conserve—or starve!

Hard workers, these people! But their lives have a drabness, a dullness, that makes one wonder what they hope for. Our efforts were to help them understand that Jesus Christ is the answer to their quest for happiness, security, and contentment. We tried to show them that the Christian Gospel gives a man the inner resources of the spirit to rise above his troubles, his difficulties, and resolve them in Christ.

As an individual in Japan, one hardly exists. As a member of the family group and village group life,

ne is "somebody." In home and illage life, it is not the individual hat counts, but the group. In the illage the individual cannot live part from the family. You see, 50 er cent of Japan's population are armers, 3 per cent are fishermen—ll living in villages. Since only 16 er cent of Japan's land is arable, o per cent of the population is triving to make a living on it. Therefore, only the family as a nited group can survive. For the nost part the woman is looked upon nly as a worker, or as a child-bear-r to carry on the family name. You ee women at the back-breaking abor of weeding the rice paddies—n all kinds of weather.

In towns and cities, wages are ow. There, too, the individual can xist only as he pools his income vith other family members living nder the same roof.

Urata's family is traditionally Buddhist. Even his wife is not a bap-ized Christian. Buddhist family raditions are deep-seated. Temple estivals and family affairs, such as narriage ceremonies, funerals and hild-birth ceremonies, flourish un-er such a system. Buddhist temples nd Shinto shrines in every village nite the family members and draw ll the families in the village to-ether.

"Very difficult, very difficult," said Urata San, and he was right. The Christian Gospel we taught said to hem: "As an individual you are vorth everything in the sight of our ne, true, living God." But this in-roduction of Christian freedom of he individual is revolutionary. It neans outright revolt against a vhole traditional socio-religious cul-ure, deeply imbedded in Japanese ociety. No wonder that many who ecome Christians are rejected by neir families.

Many Gods

Buddhism and Shintoism exist de by side. And six hundred new ults have sprung up, which are off-noots of Shintoism and Buddhism. nd all of these are bidding for the ninds and souls of the Japanese.

Walk down the street, and you eel like saying, as Paul did, "I per-eive that you are very religious."

Then, into this feudalistic, ancestral worship, comes the Christian Gospel. Many gods or *One?*

What Do They Want?

Japan literally swarms with people. They are eager, enthusiastic, energetic. But what do they really want? What are they searching for? Well, here are some of their needs: They want a better standard of living. They want better health conditions. They want education (Japan is a land of schools but the schools are over-crowded). They want a good government of their own, mostly free from domination of other countries. They want peace—no more wars.

But more than all this, the people of Japan want the peace and security and freedom which only the Christian Gospel can give. They need and want Jesus Christ—the hope of the world.

What Did I Learn?

The Japanese taught me the real meaning of patience. And I learned the meaning of courtesy, kindness, and consideration of others. I learned that we American pastors need to concentrate more intensely on our primary job—evangelism. I learned that I need to have a more active concern for our mission work. I learned that one's witness for Christ must be clear.

And I learned the real meaning of the hymn, "Blest Be the Tie That Binds Our Hearts in Christian Love." A few hours before boarding the plane for home all of the American pastors, their wives, the native pastors of each of the twenty-four centers and our interpreters gathered in the chapel of Aayama Gakuin University in Tokyo for the final communion service together. "The Tie that Binds!" How true! How eternal! I, for one, left that chapel repeating Paul's words, "For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord." This is the hope of the new Japan.

National Wildlife Week

• Fifty years ago President Theodore Roosevelt appointed a National Conservation Commission. Headed by Gifford Pinchot, the fifty members of the Commission studied ways and means of preventing further despoilation of our public lands.

Fifty years later the National Wildlife Federation and State Affiliates are carrying on in the tradition of President Roosevelt and his National Conservation Commission of 1908. The theme adpoted by the Federation of this year's National Wildlife Week (March 16-22) is: PROTECT OUR PUBLIC LANDS.

Public lands are held in trust by local, state, and federal governments. More than one-fourth of our country's area is included in this public estate which is rich in natural resources of all kinds.

Some of the public land resources are renewable or self-perpetuating. These include trees, the salmon that spawn in the upper reaches of the great rivers, and the grasses of western ranges. Others are neither renewable nor self-perpetuating. Among them are oil, natural gas, and minerals of all kinds.

The natural resources left to us from the days when there was "plenty of everything" in outdoor America have to be conserved, protected, taken care of (call it what you will), for they are a part of our very life. And as they are our very life, the lands upon which they are found must be safeguarded.

What a natural resource means to us in terms of public lands is typified by the 181 million acres of National Forests. Though state forests and those maintained by local governments are not so large as National Forests, they are equally important in their contribution to our welfare, including outdoor recreation of all kinds.

The protection of our public lands is the continuing responsibility of everybody since everyone shares equally in their ownership. It is up to each and every one of us to learn more about these lands and to do his share in taking care of them.

Notes on Recollections

VI. Interpreting Cooperatives

BENSON Y. LANDIS

• The first cooperative I ever heard about was a small purchasing association among a group of Mennonite farmers in a community near my home in Pennsylvania. The headquarters was in the home of one of the officers, and the "warehouse" was a portion of the barn of one of the farmers. These Mennonites bought lime, feed, fertilizer in large quantities by pooling their purchases. It was rather simple mutual aid. Lately I have read that there has been formed a national association of the Mennonite mutual aid enterprises, which include fire and health insurance.

At Moravian College I wandered into the library and read in one of the books of the economist, Richard T. Ely, a discussion of cooperatives in the U.S.A. This must have been in 1916. Thus the information was mainly on cooperatives among farmers in Minnesota and Wisconsin. A short time later several of my friends in the course of a bull session persuaded me to enter the annual "oratorical" contest at the college. Although I had no taste for public speaking—and still have none—I entered, delivering a talk on "Some Present-Day Social Forces," including the cooperatives. As I expected, I won no prize. I was warned by my faculty advisor that my subject was not a good "oratorical" one, but I said that was the only subject on which I wished to speak. It is also probable, of course, that my delivery was not effective oratory.

In the files of the Interchurch World Movement in 1920 I found a good deal of material on local cooperatives in rural communities. There were no resources to tabulate the material. Hence I decided to tabulate the data on evenings and on week-ends, and write up the results. I produced a rather extensive paper, "Pacemakers in Farmers' Cooperation," which the generous Hermann N. Morse, then editor of *Homelands,* a periodical on the rural church, accepted. The paper was published for a short time by the Board of National Missions, Presbyterian Church in the U.S.A.

I purchased 1,000 reprints, printed 1,000 postal cards, mailed the cards to 1,000 prospects, expecting to sell 1,000 copies. I retained only a few copies for my files, but sold the remainder to buyers who took from one to 100 copies. I remember that a professor at Notre Dame bought 100 for his classes. Thus I was introduced to Roman Catholic interest in cooperatives.

In October, 1923, when I went to the Department of Research and Education, Federal Council of Churches, we had a rural advisory committee whose membership included Edmund de S. Brunner, H. N. Morse, E. C. Lindeman, Edwin L. Earp. We decided to take up, among several possibilities, a study of the social aspects of farmers' cooperative marketing in the U.S. We thought that the farmers' cooperative marketing movement was then one of the most extensive in rural areas. We wished to document some of the ways the movement was influenced by, and was influencing, the other institutions. Particularly did we ask, in a questionnaire mailed out extensively, for evidence of initiative taken by churches or ministers in the formation of these rural cooperatives. We found little evidence of church contacts with the cooperatives. I wrote up the report, *Social Aspects of Farmers' Cooperative Marketing,* and in 1925 the University of Chicago Press published it in a self-cover document, which has long been out of print.

I learned later that the economist at the University of Chicago, Paul H. Douglass, now senator from Illinois, liked the product. Also, H. A. Wallace wrote an editorial in *Wallace's Farmer,* saying the booklet should be read by every farmer and every rural minister in the nation. I thought some years later that the booklet was received by a loud silence from the farmers and the ministers of the nation. Many farmers who are members of churches have helped to create the numerous large cooperatives we now have, but the Protestant churches as such are still largely isolated from the Cooperative Movement in rural America. (With what social movement are rural churches identified?)

Later on I wrote perhaps too many articles and pamphlets on the American cooperatives. I made early contact with the Cooperative League, where I attended an institute in 1920. I spoke at the first session of the American Institute of Cooperation held, as I recall, at the University of Pennsylvania, in 1926. I have known some of the people in the National Council of Farmer Cooperatives.

In 1944 I made a special study of church contacts with cooperatives from 1844 on. In the year 1844 the weavers of Rochdale, who were mainly Unitarian dissenters, started their first store on Toad Lane. There had been cooperatives before, but the Rochdale pioneers formulated a set of standards that have endured. I noted, for example, that J. T. Mitchell, one of the powers in the British movement one hundred years ago, had been a Congregational Sunday school superintendent, and that Walter Rauschenbusch had written boldly on cooperatives over fifty years ago. I also quoted numerous pronouncements of American religious bodies, mainly in the 1930's, and made some observation of the great gap between pronouncement and performance.

I wrote one book, *A Cooperative Economy,* which Harper's published in 1943. It was a discussion of producers', consumers', and public cooperation. The subject matter, in outline, assembled materials in the same manner as Sydney and Beatrice Webb had earlier written of some of the British experience and plans. It embraced great trends in the American government, as well as the de-

velopments in voluntary organizations.

These latter years, probably the most practical aspect of church interest in cooperatives has been that with respect to the credit unions. Of some 22,000 credit unions in North America, over 1,200, about six per cent, are formed among members of local churches and religious organizations, mainly in Roman Catholic parishes. But there are over 250 among Protestant churches. There are those who say this is an expression of true fellowship, and in accord with the historic church teachings on stewardship. Certainly many people educate one another by participating in credit unions. Others agree with the founder of our type of credit unions, F. T. Raiffeisen, a Lutheran layman in Germany, that this is "brotherhood credit."

America's Best Known Cooperative

The cooperative best known to Americans, although many who hear its name do not know that it is a cooperative, is probably CARE. It is the Cooperative for American Remittances to Everywhere. Its members are twenty-six religious, cooperative, farm, and other organizations engaged in relief of distress among people in many nations of the world, and also in mutual aid and self help among these people.

Among the twenty-six members are American Baptist Relief, Brethren Service Committee (of the Church of the Brethren), Congregational Christian Service Committee, the Seventh Day Adventists, the Unitarian Service Committee, the Grange, Farmers Union, AFL-CIO, and the Cooperative League of the U.S.A. Included with "public members" are to nationally known religious leaders, Msgr. L. G. Ligutti of the National Catholic Welfare Conference, Des Moines, Iowa, and the Rev. Ralph W. Sockman, minister of Christ Church, Methodist, in New York.

CARE is now organized to provide relief, technical assistance, supplies, equipment, and services to the needy overseas. The original program, started in 1945, was for distribution of designated packages to individuals or groups named by the senders. The program was later expanded to include:

Distribution of undesignated packages in cooperation with local welfare programs.

Self-help projects through tools, plows, medical supplies, sewing machines, audio-visual equipment, books, and other items.

Suspension of distribution of surplus food for special local relief programs in cooperation with many governments and that of the U.S.

Thus during the past twelve years the American people through CARE have engaged in a large people-to-people program. This has been accomplished by voluntary contributions (the average gift is about $10.00), and also by distribution of food donated by the U.S. Department of Agriculture from its huge surpluses.

The first CARE shipment arrived at Le Havre, France, in May, 1946. CARE was then newly organized, and was begun because of chaotic transportation in post-war Europe. Many Americans wished to send aid to friends, relatives, and others. They needed a reliable channel for distribution. Then the large welfare groups engaged in relief in Europe got together and formed CARE.

Since then CARE has distributed abroad over 20,000,000 packages and other aid valued at over $265,000,000 to fifty-four nations. It has also delivered well over a billion pounds of surplus farm commodities, providing more than three billion meals for over 100,000,000 people.

The records contain countless expressions of gratitude for American generosity. These include untold numbers of letters from children who have received aid through school lunches. The statesmen of the world have also expressed their thanks.

CARE presently operates in twenty-six nations with local programs run by both indigeneous and American staff. At the headquarters, 660 First Avenue, New York 16, N. Y., there are 175 employees, with twenty-four representatives working through local groups in fifteen cities of the United States, and two in Canada.

This large program has also been made possible by the voluntary cooperation of thousands of volunteers who have been impressed by the purpose, and who are also convinced that it is an important part of the task of attaining peace. Volunteer services have come from many banks, stores, and mass communication media, including newspapers and radio stations. Many government officials of the U.S. have also generously cooperated.

By agreement with foreign governments, all CARE gifts are admitted tax and duty free, and recipients of packages overseas do not lose their regular rations where food is rationed. Deliveries are guaranteed to the sender or money is refunded.

CARE buys supplies from "first-source" manufacturers, processors, publishers, etc.; runs its own packing plant in Philadelphia; negotiates directly with shipping lines; maintains missions abroad; and buys technical equipment according to specific requests from libraries and technical agencies abroad.

The American people can now send plows, farm tools, and industrial tools for various trades. They can also send an American Bookshelf of ninety-nine paperbacks, or a number of children's book packages. Organizations can also send "combinations" of health, education, farm, industrial, and other equipment and supplies to villages or other groups.

Transactions can be handled in person or by mail with local offices or the national headquarters in New York. Undesignated contributions made by individuals to CARE are

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considered deductible from U.S. and Canadian income taxes.

Recently Howard S. Miner, who represents the Congregational Christian Service Committee, was elected president of CARE, succeeding Murray D. Lincoln, president of Nationwide Insurance and of the Cooperative League, who became chairman of the Board.

—B.Y.L.

Heifer Project Shipments

• Cattle, goats, bees and other lively ambassadors of goodwill were shipped to twenty-five countries last year by the Heifer Project, an interfaith rehabilitation agency.

Shipments included 791 cattle, 665 sheep, 388 goats, 71,302 chicks, 21,217 hatching eggs, 166 rabbits, 65 pigs and 20 hives of bees. Recipients included the needy in one Iron Curtain country, East Germany.

The effects of the livestock shipments are increased by a stipulation by the Heifer Project that the first offspring be given to "help a needy neighbor." For example, the Department of Agriculture in Iran, which had received chicks, sent 4,000 hatching eggs to an orphanage near Jericho, Jordan.

The livestock is donated, and shipping costs are paid by private contributors, some of the recipient countries and the United States Government. However, the Heifer Project report noted that "in 1957 the trend has been away from United States Government financing." Even so, the project increased its shipments.

Prayer

• Our Heavenly Father, without whose knowledge no bird falls, how sweet are the songs of the birds this day, and how cheerfully they fly about. Like them, lead us to praise thee, and to have a cheer which rises above any trial or trouble. *Amen*

—Mark Rich

Eight Thousand Efficient Farmers

E. W. MUELLER

• One hundred fifty men joined in singing an ancient hymn of the church. In this way, farmers and small town businessmen closed the first session of the brotherhood rally held at County Line Lutheran Church, Peru, Illinois. Hearing their strong male voices, seeing their calloused hands folded in reverent prayer and their heads bowed for the benediction, one sensed the source of the Lutheran Church's strength in Rural America.

Hands must be folded in prayer, but they must also be engaged in action. The men of County Line Church knew this. At the evening session the main concern centered around helping a fair portion of young people to put down their roots in the community. This would involve encouraging young people to consider farming or a business in the small towns as their life calling. They recognized that Lutheran churches of tomorrow will not be built in their communities by the young people who will not be there.

The Lutheran Church has considerable strength in the countryside and the small places of America. It has more than 10,000 congregations in towns of 5,000 or less, or in the open country. These 10,000 congregations represent more than 2,535,000 members.

Spiritual Force

These congregations are a real spiritual force in rural America. They will remain strong as they keep a proper emphasis on Word and Sacrament in their regular worship services. They will need to carry on a planned program of Christian nurture and engage in an aggressive program of evangelism, sharing the Gospel with the unchurched.

They must fully realize the practical implication of the Gospel for their time and their parish. Stewardship is on the top of the list of implications. In 1950 they gave approximately $13,400,000 for benevolent purposes and $53,800,000 for local purposes. Congregations have no financial resources of their own. The financial resources of a congregation are represented by the jobs, the businesses, or the farms that the members hold, own, or operate. The farms represent the main economic base of the rural church, and they also represent the economic base of the businesses of the community which are primarily concerned with rendering a service to farmers. The future of 10,000 Lutheran congregations in the small places of America is very closely linked to the land that serves as the economic base of the community of which the church is a part.

According to the 1950 Census, we have 3,704,028 farms. A conservative estimate is that approximately 201,300 are owned or operated by Lutherans. The Lutheran Church has need of about 8,000 young farmers each year to hold its rural heritage.

Churches Must Challenge

Rural America will belong to the churches which challenge a representative portion of their members to become efficient farmers. This will involve confronting youth with the need of requiring the know-how of scientific farming and the necessary capital. The church which tolerates inefficient farming or permits an undue portion of its rural youth to slip away is on the way out as a rural church. The full impact of such shortsightedness will not immediately be felt, but it will certainly be felt. Many of the closed rural churches bear mute testimony to the effect of such shortsightedness.

As we need efficient young farmers to man our farms so we also need young men who will own and manage the business places of our small towns. The modern farmer is in need of many new services. These services are opportunities that beckon youth.

When a congregation in a small community permits the land to slip out of the hands of its members, it is only a matter of time before the businesses that serve farm people will also slip away. With it goes the economic base which is necessary to provide adequate church facilities and personnel in order that the church may carry on an effective preaching, teaching, and nurturing ministry to the entire community.

The Rural Lutheran Church

The Lutheran Church in many rural areas is building some very beautiful and functional church plants. Its members are fairly well established on the land and have considerable resources so that they can provide adequate facilities. I have in mind a small town in which a new $225,000 Lutheran Church has been built.

As I sat in the quiet atmosphere of this worshipful House of God, I thought about the farm families who worshipped in this beautiful church, and I wondered how successful they were in passing on the equity of the land from the older generation to the young people in their congregation. By inquiring and visiting in the community I soon learned that the number of farm families was definitely declining. This was in line with the decline of the number of farms throughout the country. In this area the number of Lutheran farmers was shrinking faster than the number of farmers in general. Unless our Lutheran youth put their roots down in the communities where we build our fine rural church structures, we build monuments to our folly.

Life Significance Needed

The young people face a practical and difficult problem in trying to put their roots down in today's rural community. To begin, farming today is a major financial undertaking. The future of the Lutheran Church in rural America is dependent upon young people who are willing to accept the calling of being a tiller of God's earth. They must be willing to risk their future. The church will give significance to their lives and will also do much to insure its own future if it will spell out in contemporary language Luther's doctrine of the call.

Photo by A. Devaney, N. Y.

Every Christian, whether he works with his mind or with his hands, should work with the full confidence that he has been called by God to serve Him in his chosen calling. It is doubtful if there is any group in our church on whose shoulders the future of our church rests as much as on the youth who will decide to make farming their life work. At least it can be said that they occupy a strategic position.

Wise agricultural policies that will give adequate opportunity for youth to become established in our small communities have great implication for the future of the rural churches.

Church Needs To Understand

It is essential that the church understand the problems and the needs of rural youth, and the risk they are called upon to take. To own and operate an average farm in western North Dakota calls for a capital outlay of $27,000, and this will net the family less than $2,000 a year for family living expenses. To rent and operate a 160-acre farm in Iowa a young farmer must make a minimum investment of $8,000, and it will mean that he will have to borrow some machinery from his father. In many cases to buy and equip an average farm calls for a capital outlay of thirty to forty thousand dollars.

Thus, rural young people who choose farming have to know finan-

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ces, soil, and the business of marketing, as well as having an understanding of plant and animal life. Only a few of them will have the advantage of a college education. To go to college requires the expenditure of capital at a time when they should be acquiring capital. Yet, the years after high school are very important for our rural young people. Pastors and understanding laymen can render rural youth and their church a real service if they will informally counsel them to use wisely the five-year period after high school. During this period they should be encouraged to acquire the know-how of scientific farming and start to build up their capital.

The know-how may be acquired by cultivating the friendship of successful Christian farmers and by taking a full advantage of the 4-H and the Future Farmers of America programs. They should also be confronted with the idea that becoming a successful Christian farmer is a goal worth striving and sacrificing for.

Rural Church Conferences

The Division of American Missions recently sponsored a conference on the rural church. The purpose of this conference was to put into focus the strength the Lutheran Church now has in rural America and to present the opportunities that beckon the church in bringing Christ to all of rural America.

Such conferences are essential. They help the church to see the importance of the rural church. They challenge rural pastors to greater service, and pastors are the key persons in a strong and vital church program. Rural America is one of America's great mission fields that no responsible church dare neglect.

God has given the Lutheran Church a great rural heritage by permitting our forefathers to settle on the land. It is important, however, that the church recognize that what our rural young people do with the opportunity to serve God as farmers will largely decide the future of our present church strength in rural America.

—Reprinted from *The National Lutheran*

BOOK REVIEWS

The Growth of a Science. By Edmund de S. Brunner. Harper & Bros., New York. 1957. $3.00.

After examining 1,600 titles in rural sociological research published in the United States, Dr. Brunner interprets a large representative group of these publications in *The Growth of a Science,* with the subtitle, "A Half-Century of Rural Sociological Research in the United States." Dr. Brunner analyzes and gives concise critiques, noting not only what the major conclusions were but also the methods used.

A review of the early products, those published prior to the Purnell Act of 1924, which authorized federal agents in aid to the state colleges of agriculture for rural sociological research, is followed by considerations of the varied studies on the community, population, social institutions, social organization, social aspects of economic problems, regionalism, and suburbanism. There has apparently been no research in race relations. The book concludes with a chapter, "Retrospect and Prospect," and a bibliography of studies by American rural sociologists in foreign countries. Dr. Brunner, now chairman of the board of governors, Bureau of Applied Social Research, Columbia University, calls attention to a 100-page bibliography of rural sociological work which may be purchased from Professor W. A. Anderson, Cornell Univeristy.

Of special value to the person who is not a technician in the discipline are the numerous summaries of findings under various heads. For example, practically all studies of migration and mobility of population indicate, among others:

"The bulk of the rural-urban migration begins at age 16 and is over by age 30," and females leave rural communities earlier than males and in larger numbers.

"Families with a number of organizational contacts in their community are less mobile than those with a few.

"Younger families are more mobile than older, operators of small farms than those with larger holdings."

"The youth of tenant families are more mobile than those of owner families, but they move shorter distances."

"Explanations for the trends mentioned must be attempted with caution."

"Perhaps no other rural social institution has been as much studied as the church." Conspicuous for absence is study of "the reciprocal relationships of the local church and religious bureaucracy of its denomination," and of "the effect of leading types of church government or policy upon local units."

As early as 1927, 38 studies of the rural church were listed in a compilation made by the Sage Foundation. "Perhaps the most influential of these early studies—16 all told—were those made under the direction of Warren H. Wilson between 1912 and 1916 in 12 states. Dr. Wilson, a rural sociologist, was long known as the "dean" of those administering national rural church programs, as he served the Presbyterian Church in the U.S.A. Wilson early stressed regionalism "as of considerable utility to rural sociologists."

Dr. C. O. Gill, of the Federal Council of Churches, and his well-known cousin, Gifford Pinchot, studied churches in Vermont and published in 1913 a book, *The Country Church: Decline of Inflence and Remedy.* They made a generalization which Dr. Brunner states is confirmed consistently by later studies: In a community with declining population, "church membership drops more rapidly than the population, whereas in a growing community its rate of gain lags behind that of the community."

The many and numerous later studies "agree markedly, even in details, on many salient features of institutional life of local churches." Among "tested findings" summarized by Dr. Brunner are:

"The lower the density of population the smaller is the proportion of

he population associated with the hurches. . . .

"The lower the proportion of enants among farm operators, the igher is the proportion of tenants vho are church members.

"The lower the economic level of community, the greater is the . . . ormalized social participation oc- urring through the church.

"The level of support of both pen-country and village churches is positively correlated with such in- lices as the value of farms, farm in- ome, and per capita retail sales."

Much rural sociological research as been done in agricultural col- eges, with administrators interested n immediate results. Dr. Brunner hinks that rural community leaders ave often made practical use of the tudies made. He also believes that ural sociologists are both contribut- ng to basic social research "without egard to immediate practical ends," nd also aiding those interested in applied social science—those who re administering programs and or- anizations and tackling practical problems of people.

Within fifty years the number of professional workers in rural so- ciology has increased from a small number of persons to about 11,000.

—B.Y.L.

Family Farming. By Marshall Harris and Robert A. Rohwer. Planning Pamphlet No. 99, National Planning Association, Washington, D. C. 1957. $1.00.

This book is a fine addition to the literature addressed to the problem of the size of farming operation in the United States. In these days when there are tremendous pressures toward the abandonment of the American ideal of family farming, objective information of this sort is very welcome.

The authors have not waxed eloquent or revealed great emotion in their writing on this subject but they have gathered together in a concise and telling way the pertinent information which every intelligent person in the United States should have in reference to this problem. They have dealt with the matter of definition, the number of family farms which now exist in the United States, the question of whether or not American preference for family farming is justified, the question of whether the family farm is now in danger, and some suggestions as to what should be done about family farming.

This reader found the book to be full of extremely valuable facts which any person needs for rightly evaluating the situation. It is a very fine companion piece to *Town and Country Churches and Family Farming,* by Harris and Ackerman.

It is the reviewer's opinion that ministers as well as laymen will find this book very helpful in assessing the health and welfare of the agricultural enterprise in the part of the country each happens to be. If the churches have committees on land tenure this material will prove to be invaluable as resource material.

—Dale W. Medearis

Judas the Betrayer. By Albert Nicole. Baker Book House, Grand Rapids, Mich. 1957. $1.50.

This timely little book of approximately eighty pages is a psychological study of the traitorous disciple, Judas Iscariot. The author has divided the study into three parts: a description of Judas' character before the Last Supper; the struggle which took place at the Last Supper; and the end of the tragedy.

Albert Nicole is a traveling minister of the Free Church of Canton Vaud, Switzerland. Each reader will be interested in this portrayal and recognize some of the Betrayer's traits in himself. The book was first published in the French language in 1924.

—R.B.R.

• What we need in our churches today—urgently, desperately—is not that people should come to hear a preacher, and then tell him what a good (or bad) sermon he preached, but that they should leave the house of God saying, "What a wonderful Lord!"

—Alan Redparth in *Victorious Praying* (The Fleming R. Revell Company)

CHANCEL

Sacred Recorded Music Guild

• Columbia Records has just released three new LP records, entitled "Meditational Music"—Volumes 1 ("Lift Up Your Heart"); 2 ("The Heavens Declare"); and 3 ("The Quiet Door"). These records were edited by Hobart Mitchell, director of *Chancel* and the *Sacred Recorded Music Guild.* The latter is an association developed by *Chancel* to guide and help rural and small-town churches who are interested in making use of recorded music in their services.

These three meditational records were very carefully put together at Columbia's request, using Columbia's masterwork catalogue as resource material. Each is adaptable for half-hour (one side) or one hour (both sides) sequences or for individual pieces (each band) with the worship service—that is, for prelude, postlude, offertory, or solo.

Whereas they cannot be used by themselves for unlimited programming through the year, they were designed to be a supplement and addition to the Guild's basic library. In general, the music is quite different from that in the basic library. Except for five oratorio arias, the music is all instrumental—some orchestral, some chamber and trio and sonata movements, using the cello, violin, viola, oboe, and flute on different bands as solo instruments. Because of this, these records will enrich and add variety to the basic library.

The music on the records was carefully tested to make sure that it was religiously useful. "Meditational Music" may be obtained from record stores or from the Guild. They cost $3.98 each (plus postage). An analysis sheet will be included with each when you obtain them from the Guild.

The various selections on these records have individual merits, but the execution throughout is notably good, with especially fine string tone.

For full information about these beautiful records and *Chancel,* and the other service it renders, write to Mr. Hobart Mitchell, P. O. Box 21, Rye, New York.

Counseling Center

• A Midwest Christian Counseling Center has been organized in Kansas City, with Dr. Lofton Hudson, former pastor of the Wornall Baptist Church of that city as the director, and Dr. Stanley I. Stuber, interim professor at the Central Baptist Theological Seminary and general secretary of the Council of Churches of Greater Kansas City, as its president.

The center opened the first of the new year.

The objectives of the Christian Counseling Center are listed as follows:

1. To furnish an adjunctive ministry to the churches, and to the community as a whole in the field of pastoral counseling, in the name of Christ;

2. To provide a counseling and referral service, where pastors and other religious leaders, physicians and others engaged in the healing arts, as well as any other persons coming in contact with those having personal problems may refer for specialized help and assistance those needing same;

3. To set up and maintain a center for the distribution and dissemination of literature and information for those persons needing guidance and assistance because of emotional or religious problems;

4. To aid, engage in, conduct and foster in the broadest and most liberal manner, research and investigation in the fields of religion, mental health and sociology, and to apply the knowledge derived therefrom to the causes, prevention, relief and therapy of human maladjustment, and for the benefit of mankind in general;

5. To initiate and further activities designed to promote religious development and mental health and temperance;

6. To promote the education of, and to provide instruction and training for religious leaders, social workers, counselors, and others who work with persons having emotional and moral problems;

7. To publish or assist in publishing the results of research investigations or observations made by persons concerned with this foundation;

8. To establish, own, operate or conduct, either separately or in combination, any one or more of the following: counseling centers, clinics, shelters, and like and kindred institutions;

9. To aid and assist churches, schools, hospitals, clinics, sanitariums, maternity homes and related institutions in programs of prevention and cure of emotional, mental and moral breakdowns;

10. To aid and assist other charities or charitable bodies in the performance of their lawful charitable pursuits.

Prayer for Peace

Lord, make me an instrument of your peace.
That where there is hatred—I may bring love,
That where there is wrong—I may bring the spirit of forgiveness,
That where there is discord—I may bring harmony,
That where there is error—I may bring truth,
That where there is doubt—I may bring faith,
That where there is despair—I may bring hope,
That where there are shadows—I may bring your light,
That where there is sadness—I may bring joy.

Lord, grant that I may seek rather to comfort—than to be comforted;
To understand—than to be understood;
To love—than to be loved;

For
It is by giving—that one receives;
It is by self-forgetting—that one finds;
It is by forgiving—that one is forgiven;
It is by dying—that one awakens to eternal life.

—St. Francis of Assisi

Rural Life Sunday

• Rural Life Sunday will be observed on May 11th this year—the fifth Sunday after Easter or Rogation Sunday.

The Department of Town and Country Church of the National Council of Churches again has available an order of service suitable for use by a congregation. This year's order of service was prepared for the Department by Dr. Mark Rich, faculty member of the Missouri School of Religion, Columbia.

In addition to the order of service containing responsive readings and suggested hymns, there is a paragraph on "How to Observe Rural Life Sunday" and data on the origin of Rural Life Sunday.

Copies may be obtained from your cooperating home missions board or from the Department of Town and Country Church, National Council of Churches, 257 Fourth Avenue, New York 10, N. Y., at the following rates: Single copies, 5 cents each; 100 copies, $1.50.

Christians in Japan Prepare for Centennial

• More than 4,500 people are expected to meet in Tokyo next summer at the fourteenth World Convention on Christian Education. This assembly will be one of several planned for 1958 to celebrate the 100th anniversary of the coming of Christianity to Japan. Some 1,000 church-school teachers, youth counselors, ministers and missionaries will join other thousands of Christian education leaders in Japan for the sessions, August 6-13, 1958.

Are You Moving?

• Please send your new address to Town and Country Church, 257 Fourth Avenue, New York 10, N. Y. It takes several weeks for us to process these changes—and we do not want you to miss a copy.